

PSYCHOPATHOLOGY OF JUDAISM

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Judaism is not merely a “religion,” as many Jews are overt atheists or agnostics, and they do not consider themselves less Jewish for all that. Jewry is also not a race even if it is true that a “trained eye,” most of the time, can recognize a Jewish appearance, that is to say, a characteristic pattern which is the result of their strict observance of endogamy for centuries. Jews see themselves as the “chosen ones” of God, and marriage outside the community is strictly frowned upon. However, mixed marriages do exist and have also helped to renew the blood of Israel during all the centuries spent in the various ghettos where the Jews preferred to live, separately and apart from the rest of the population. The essential condition for such mixed marriages is that the mother be Jewish, since Orthodox Rabbis recognize as Jewish only the child born of a Jewish mother. However, having just a Jewish father or grandparent can suffice for a person to identify completely with Judaism. Jewishness is therefore a “mental race” that has been shaped over the centuries by the Hebrew religion and the universalist project of Judaism.

JUDAISM IS A POLITICAL PROJECT

Judaism is essentially a political project. It is important for Jews to work toward the emergence of a world at “peace,” a peace meant to be universal and permanent. It is therefore not a coincidence that this word “peace” (*shalom* in Hebrew) is found frequently in Jewish discourse worldwide. In the perfect world that they are building, all conflicts will disappear between the nations. This is why Jews have been militating tirelessly for many years for the abolition of all borders, the dissolution of national identities and the establishment of a global empire of “peace.” The very existence of separate nations is considered to be responsible for the triggering of wars and turmoil. so they must be weakened and eventually replaced by a world government, a “one world government,” a “New World Order,” one single world-ruling authority that will permit happiness and prosperity to reign, Jewish-style, on earth.

We find this idea more or less developed both in the writings of certain intellectual marxists such as Karl Marx himself and the Jewish-French philosopher Jacques Derrida and also in the discourse of liberal thinkers such as Karl Popper, Milton Friedman and France's Alain Minc. The idea is to unify the world by all means necessary and to generate cultural conflicts that will weaken nation-states. It is for this One World that intellectuals Jews labor tirelessly all over the world. Whether they call themselves left- or right-wing, liberal or marxist, believers or atheists, they are the most ardent propagandists of the pluralistic society and of universal miscegenation, that is of racial mixture.

Thus, all their strength the Jews – basically, ALL the vocal Jews in the world – encourage non-white immigration into every country in which they are located, not only because the multicultural society is their fundamental political aim, but also because the disintegration of national identity in each nation and the massive presence of anti-white immigrants is designed to prevent the original white population from succeeding in any nationalistic outbursts against the Jewish sway over finance, politics and the media. All Jewish intellectuals, without any exception, are focused on this question of building the “pluralistic society” and for this they practice constant “vigilance against racism.” In France, influential writers and journalists such as Bernard-Henri Levy, Jacques Attali, Jean Daniel, Guy Sorman and Guy Konopnicki agree on pluralism and anti-racism despite their political divergences in other areas. This obsession, which is very characteristic of Judaism, is also manifested in movies, where many producers and directors are influential Jews. As soon as a film starts defending and promoting interbreeding, “tolerance” and pluralism, we can be sure that the producer of it is Jewish.

Now we can understand better why the former communists and leftists of the 1970s did not have to make such a big leap to become today's “neo-conservatives.” They have merely switched to a different strategy to achieve the same goal: the rule by racially pure Jews over a racially mixed society.

The fact is that after the Palestinian intifada began in October 2000, the Jews in France and the rest of the Western world have realized that nowadays the danger to their interests and their project comes primarily from Islam and from young African immigrants, both Arabic and black. Their aim is to strengthen the modern race-mixing and race-blending society, which they have contributed so much to establish in our country of France. But this mosaic now threatens to break up into separate communities, and this the Jews do not want. They want no separate identities or separateness at all, except a separate Jewish identity and Jewish separateness. Former marxists in France such as Alexandre Adler, André Glucksmann and Pascal Bruckner thus support nowadays, along with Alain Finkielkraut, the right-wing, pro-Washington, pro-zionist party of Nicolas Sarkozy. And yet they have not become French patriots. They react only for the exclusive benefit of Jewry, asking, as American Jews proverbially do on every issue: “Is it good for the Jews ?”

“TOLERANCE” AS A WEAPON

The members of the Jewish sect are the most proselytizing people on earth, but unlike Christians or Muslims, who dream of converting all peoples of all races to their faith, the Jews have no plan to convert the world to their own faith, Judaism, but simply to encourage other nationalities to give up their national and religious identities – and live only for the goal of “tolerance.” The unceasing campaigns to blame all Whites for slavery, colonialism, the plundering of the Third World or for Auschwitz have no other purpose than putting the opponent on the defensive, and getting him on his knees not by violence but via guilt. When the Jews are the only people left on earth who are keeping their faith and their traditions, they will finally be recognized by everyone as God's “chosen people.”

Their “mission” (and Jews frequently use this term “mission”) is to disarm

the other peoples, to dissolve anything which is not Jewish or Jewish-controlled, to grind the people down to a powder for making a new identity-free work force, and thus to favor a universal “peace” among the peoples who have no more “divisive” identities.

As their prophet Isaiah said: “The wolf shall dwell with the lamb, the tiger will rest with the kid, the lion and the ram shall live together, and a young child will lead them” (Isaiah 11: 6-9). The Messiah, coming from Israel, and awaited for three thousands years, will establish anew the kingdom of David and will give the Jews an empire over all the earth. And certain Jewish texts explicitly call for this.

Jews are therefore continuously encouraged to campaign, in whatever society they inhabit, in order to promote the unification of the world – and thus to also hasten the arrival of their promised and cherished Messiah. Propaganda is a Jewish specialty, and it is no coincidence that Jews become so influential in all the media. In their hands, the concepts of “tolerance” and “human rights” have become incredibly efficient weapons of white guilt and accusation against the majority culture. In fact, it is not through Jewish-sounding names or a Jewish physical appearance that we can best recognize Jews, but rather from what they write and say wherever they are on earth.

SELECTIVE AMNESIA AND FABULATION

Many Jews, as we know, played an absolutely huge role in the Soviet tragedy 1917-1991 and the thirty million deaths that marked this era. Let us remember that Karl Marx was born into a Jewish family and that Lenin himself had a Jewish maternal grandfather, that Leon Trotsky, the Bolshevik founder and head of the Red Army, was born a Bronstein, while Kamenev (real name: Rosenfeld) and Zinoviev (real name: Apfelbaum) were running the two bolshevik-conquered capitals of Moscow and St. Petersburg. But the list of Jews who stood out in the mega-crimes of Communism is endless. It must be said and it must be repeated: Jewish officials and Jewish torturers bore a very heavy responsibility in this tragedy. The “perfect” world they concocted and which was supposedly “historically inevitable” turned out from the very beginning to be a nightmare for the Russian population. It was not until 1948 when the Jewish intellectual elite Jewish began distancing itself from the Stalinist government, and this was only because Stalin had launched his “antizionist” campaign, meant to purge pro-Israel Jews from senior leadership positions.

This indisputable Jewish guilt for the gigantic crimes of bolshevism is now systematically being shoved down the Memory Hole (the phrase from George Orwell's *1984*). In Alexander Solzhenitsyn's 2002 book *Two Centuries Together*, the Nobel Laureate and 11-year veteran of the bolshevik gulag expresses outrage that Jewish intellectuals were still refusing to recognize their ethnic responsibility in the slaughter of millions of Christians. Solzhenitsyn also denounces modern Jews who pose as victims of an “antisemitic” bolshevik government when that government was in fact heavily Jewish and Jews were among the worst perpetrators.

This selective amnesia is necessary for a people who ceaselessly proclaim their “innocence” of any provocative acts, as we regularly note in their

writings, for example in an editorial in *Israel* magazine of April 2003, “the first Israeli monthly magazine in the French language” written under the name of a certain André Darmon.

He wrote: “To kill a Jew or a child makes God cry, for we are exterminating [in the Jew] the bearer of universal ethics and innocence.”

No less!

With this mindset of absolute innocence Jews cannot conceive bearing any responsibility for their atrocities. Jews are only victims, only “scapegoats” in an evil and hostile world. But very soon the Messiah will punish the “wicked” and will restore the victimized sons of Israel to their full rights.

Nevertheless, in this same *Israel Magazine* editorial, a certain Frederick Stroussi asserted that the Nazi government was worse than the Stalin regime. He quoted the cruelties he claimed were perpetrated by certain SS men. For example, we learn from Stroussi that the Latvian SS man Cukur's hobby was to toss Jewish babies in the air to shoot them in their head as in skeet shooting. He also writes of other episodes, such as the rape of children by the SS before they killed them. The Second World War has certainly stimulated the fertile imagination of the children of Israel.

Or perhaps this imagination is once again a case of the Jews' own “projection” syndrome, that is, accusing others systematically of one's very own crimes as a matter of consistent PR policy: always attack. We know in fact -- even if the media never speak about it -- that many Jews and their rabbis are involved in the felony crime of pedophilia (see *Psychanalyse du Judaïsme*, 2007).

And murdering a child would seem to be more a Jewish specialty than a characteristic of the SS mind. The revelations of tenured professor Ariel Toaff of Bar Eilan University in Israel -- the son of the former Grand Rabbi of Rome -- and buttressed in February 2007 by his 147-page, heavily footnoted, scholarly work *Pasqua di Sangue* [= “Blood Passover”] -- reveals proof of ritual murder among some Ashkenazi Jews (Jews of Eastern European origin).

EMOTIONAL FRAGILITY

We outsiders are thus supposed to understand that the sufferings of Jews cannot be compared to those of any others. As a consequence, we are supposed to get as indignant as they do when a serious historian such as Stephane Courtois states (in the preface of his famous *Black Book of Communism*): “The death of a Ukrainian child of Kulak origin [from the independent farmer class] who is deliberately forced to starve to death by the Stalinist government is as significant as the death of a Jewish child in the Warsaw ghetto.” These simple words were enough to provoke the ire of Frederic Stroussi who declares he was “stunned” by such an affront. Such a remark, according to him, was “despicable” and represented a vulgar attack against Israel: “What does this comparison have to do here?” he writes. “Why do we have to use the slaughter of a Jewish child to transmit this underlying, false and hateful rumor that the Jews overshadow all other victims of totalitarianism and monopolize all the attention on themselves?”

The author of the article, as we can notice, reacts in a outraged and totally disproportionate way to the modest and certainly justified intentions of the level-headed historian Stephane Courtois. Stroussi demonstrates here the “great intolerance to the frustration” which are so characteristic of the Jewish intellectual. Such reactions are clearly not “normal.”

We note that *Israel Magazine* is a monthly magazine designed for the Jewish community and that, consequently, one can hardly accuse Frederick Sroussi of lying to goyish readers, or hiding from the goyeem the true nature of bolshevism and the supposedly malefic cruelty of the SS. His discourse here does not correspond to any false dialectic, as antisemites claim, but here, in this magazine by and for Jews, he is reflecting, as a Jew among Jews, writing to Jews, the very essence of their soul: 1) We are always innocent – and 2) Jewish lives are more valuable than those of others.

There is an “attack antisemitism” that stems from a failure to understand the Jewish identity and only sees deliberate perfidy where there is in reality a genuine existential anxiety, one generated by a deep psychological dysfunction.

HYSTERICAL PEOPLE

The Jews have never dared to collectively approach the mirror on their inner lives represented by Freudian psychoanalysis, a prism through which the Jews claim to see all humanity, but which, at a closer analysis, sheds far more light on the specific neuroses of Judaism. Psychoanalysis, like marxism, is a “Jewish science” and a product of the Jewish mind. It was therefore logical to wonder how this Freudian “discovery” corresponds to Jewish specificities.

The answer was not initially obvious to the author and it took the reading and analysis of hundreds of books of all kinds, mostly written by Jews themselves, for him to realize that the searing question of incest stands at the throbbing heart of the Jewish question, and not theoretically either.

Jewish mothers do love their sons, as is well known, but outright incest is at the origin of a well-known mental illness – one that especially afflicts Jews – called “hysteria.” Incest attracted early the attentions of Freud while he was developing his theories. The parallels between Judaism and hysterical pathology are quite natural.

Jewry is well-known for these syndromes: Hysteria, depression, introspection, amnesia, manipulation, pathological lying, ambivalent identity, prophetic deception, sexual ambiguity and so on. Every Jewish symptom is found in hysteria.

Freud, as a loyal Jew, merely projected the traits of a specific community onto the rest of humanity. In reality, there is no “Oedipus complex” but rather an Israel complex (all Jews together technically being Israel, not just the Near Eastern state). In fact, Jews do not seem to really wish to discuss the topic of incest within their families. On the other hand, all the psychiatrists mention: “The hysterical woman so much wants a child from her father or her doctor that she can persuade herself that she is pregnant by one of them and thus develops a 'nervous pregnancy.’”

It is interesting that all Jewish writers use the same term to refer to the

coming of their Messiah, namely, the “delivery” of the Messiah. The whole Jewish community, we must understand, is “the wife of God” (the *Shekhina* of the Kabbalist) who is some day supposed to give birth to the Messiah, and thus the whole of Jewry is indeed suffering from a “nervous pregnancy” not unlike that found in nervous, hysterical women.

Karl Kraus, the Austrian Jewish journalist who did not agree with Freud, wrote sarcastically: “Psychoanalysis is the mental illness of which it claims to be the cure”. But the right and the best formula can be stated in ten words: “Judaism is the disease that psychoanalysis is meant to cure.”

THE SEXUAL REVOLUTION

After Freud, other Jewish thinkers came along who produced a symbiosis between Freudian doctrine and marxism. Wilhelm Reich and Herbert Marcuse preached sexual revolution in order to break down the patriarchal family and unleash “free sex.” Their theories largely inspired the student riots of May 68. The 1970s saw a new wave of freudomarxism and Jewish women were in the forefront (such as Gisele Halimi and Elisabeth Badinter in France and Bella Abzug, Betty Friedan and Gloria Steinem in the USA). As time passed, a series of Jewish-inspired laws appeared, one after the other, designed to dissolve the family. In France, a Neuwirth-promoted law legalized the contraceptive pill (1967), then came the challenge to the authority of the father as head of the household (1970), then divorce by mutual consent (1974) and the “right” to abortion promoted by “Holocaust survivor” Simone Veil (1975). A great wave of movie porn accompanied this “liberation” from traditional family values. Here we are compelled to note that Jewish producers and film directors play a very important role in the sex film industry. (See my *La Mafia Juive* [= “The Jewish Mafia”], 400 pages, 2008). Parallel to this, the Freudian concept of bisexuality favored the acceptance of overt “gay pride” and homosexuality.

A WAR MACHINE AGAINST HUMANITY

In fact, the only tangible results of this moral “liberation” was the systematic demoralization and criminalization of the white man, who is denounced tirelessly in movies, literature and history as the cause of all the planet's ills and of the collapse of the West. The appeal of egalitarianism --as intended by Jewry -- tends to level all ethnic differences and identities and brings about their slow destruction.

Yitzhak Attia, director of French-language seminars at the Yad Vashem Holocaust institute in Tel Aviv wrote this himself in the same issue of *Israel* magazine:

"Even if reason tells us, even shouts with all its force the very absurdity of this confrontation between the small and insignificant people of Israel [i.e, all Jewry worldwide, not just “the State of Israel”] and the rest of humanity... as absurd, as incoherent and as monstrous as it may seem, we are engaged in close combat between Israel and the Nations -- and it can only be genocidal and total because it is about our and their identities."

You read it right : Between the Jewish people and the rest of humanity the struggle can only be "genocidal and total." The "peace" which Israel intends to

confer is no more and no less than “genocide,” the warrant for the execution of all humanity – except for those allowed to live as cultureless slaves.

THE NEUTRALIZATION OF THE DEVIL

The question is whether the aggressiveness of Judaism can be neutralized in order to save humanity from its evils, evils that could prove even more serious than marxism such as psychoanalysis and the ideology of globalism. First of all, we must face the facts: “After all these centuries of mutual misunderstanding, the antisemitic Christians, the Muslims and Hitler have all failed to resolve the Jewish question. The fact is that the Jews feed on and grow off the hatred they have engendered among all the peoples of this world. This hatred, it must be said, is vital for their survival and for their spiritual genetics. It has allowed them for many centuries now to close ranks within their community against an external enemy, while other civilizations have disappeared.

For their part, the rabbis spare no efforts to keep their gene pool Jewish. And so even a renegade Jew remains a Jew, and therefore it is perfectly useless to attempt to leave the Jewish prison community. Judaism is indeed a prison. Claiming that a Jew cannot ever stop being Jewish works in favor of Jewry's survival.

Our mission must be to accommodate these sick among us, because the Jews are not “perfidious” people as much as they are sick people to be cured.

Jews are to be loved individually and sincerely in order to free them from the prison in which they are locked. Only then will they become free from the cult's grip – and from the threat they pose to themselves and to all humanity.

Only then we will become free from this grip, and at the same time, they will free themselves from the evil inside them that threatens all mankind.
